



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. *Tabarakā¹* (*[He]* mutually aggrandized and blessed massive good and worth) Who *nazzala* (repetitively descended [*He*]) The Criterion (*The Qur'an*) on *abdehē²* (His slave), to be for the worlds a *na'theran* (iterative warner).
2. Who for Him (*is*) the Heavens' ^w and the Earth's ^w proprietorship; and not *yattakheth³* (*[He]* takes-and-makes) a son; and not [was] for Him a partner in the proprietorship; and [*He*] created every-thing^x so [*He*] fated it^x *taq'derār⁴* (infinite fate/fating).
3. And *ittakhathō⁵* (they ^z took-and-made) of lesser than/- without Him *aa'lehatan* (deities); not they^z create a thing while they (*are: to be/ being*) created; and they^z possess neither a death^x nor a life^w and nor a resurrection.^x
4. And said who ^r they ^z unbelieved *en* (*not*) this except *ef'kon^x* (slanderous-fabrication/specious concoction) ^x *iftrahō* (*[he]* crafted it ^x as a lie for fraudulent end) and aided him on it^x other people; so *qad* (*already and affirmatively*) they^z [came/perpetrated] an injustice and a mendacity.
5. And they^z said: the [firsts'] (*ancients*) fables^w [*he*]scribed it^w so it^w (*is being*) dictated on him *bukratan^w* (*early-dawn*) ^w and *a'sseyla⁷* (*late afternoon to sunset*).
6. Let-say [*you^s*]: descended it^x Who [*He*] knows the secret in the Heavens ^w and the Earth; ^w verily He [was] *Ghafooran* (iterative Forgiver) *Raheeman* (iterative mercy Giver).
7. And they^z said: what (*is*) for this, the messenger, [*he*] eats the *tta'aama^x* (*wheat/edible/food-grains*) ^x and [*he*] walks in the markets; *lawla* (*why have not been*) descended to him an angel, so [*he*] be with him *na'theran* (iterative warner).

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ

لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا ﴿٢٥﴾

الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ
وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ
يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ
كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا ﴿٢٥﴾

وَأَخْنَذُوا مِنْ دُونِهِ إِلَهَةً لَا
خَلَقُونَ شَيْئًا وَهُمْ تَخْلُقُونَ
وَلَا يَمْلُكُونَ لِأَنفُسِهِمْ ضَرًا
وَلَا نَفْعًا وَلَا يَمْلُكُونَ مَوْتًا وَلَا
حَيَاةً وَلَا نُشُورًا ﴿٢٥﴾

وَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا إِفْكَ
أَفْرَنَهُ وَأَعْنَاهُ وَعَلَيْهِ قَوْمٌ أَخْرُونَ
فَقَدْ جَاءُ وَظُلْمًا وَزُورًا ﴿٢٥﴾

وَقَالُوا أَسْطِرُ الْأَوَّلِينَ
أَكَتَبَهَا فَهِيَ تُمَلَّ عَلَيْهِ
بُكْرَةً وَأَصِيلًا ﴿٢٥﴾

قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ أَسْرَارَ فِي
السَّمَاوَاتِ وَالْأَرْضِ إِنَّهُ كَانَ
غَفُورًا رَّحِيمًا ﴿٢٥﴾

وَقَالُوا مَا هَذَا الْرَّسُولُ يَأْكُلُ
الطَّعَامَ وَيَمْشِي فِي الْأَسْوَاقِ
لَوْلَا أَنْزَلَ إِلَيْهِ مَلَكٌ فَيَكُونَ
مَعَهُ نَذِيرًا ﴿٢٥﴾

¹ See the Lexicon attached to this Translation for this important word “تَبَارَكَ” In summary: *Tabaraka* (*Allah is exclusively, firmly, iteratively and immensely elevated*).

² The word “*abdehē*” = “His slave,” the denotation of the word “slave” is vastly paradoxical with respect to Allah vis-à-vis the humans. See the Lexicon attached to this Translation for an elaboration.

³ The word “*atkhad*” from “*atkhad*” which is “*افتعال*” for “*الاتخاذ*” as stated in *لسان العرب*; therefore, “*اتخذ*” is always taking and presuming some-thing about what was taken. Thus, it is not just the mere *taking*.

⁴ The word “*taq'derār*” is the infinitive noun of “*قدَرَ*,” hence the translation is “*an infinitive fate*,” as “*التقدير*” from Allah is the “*قدَر*”

⁵ See footnote 3 above, regarding “*اتخذ*”

⁶ The word “*bukratan*,” literally means the time between *Fajr* (early dawn) Prayer and sunrise.

⁷ The word “*a'sseyla*,” literally means the time from *noon to sunset* or from *Asr* (late afternoon) Prayer to sunset.

8. Or (to be) cast for him a treasure or (to) be ^w for him a garden ^w [he] eats from it; ^w and said the <i>dha'leemoond</i> ⁸ (injustice-doers): <i>en</i> (not) <i>tatta'be'aona</i> (you ^z closely-follow) except a man <i>mas'hoora</i> ⁹ (he who is bewitched).	أَوْ يُلْقَى إِلَيْهِ كَنْزٌ أَوْ تَكُونُ لَهُ جَنَّةٌ يَأْكُلُ مِنْهَا وَقَالَ الظَّالِمُونَ إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا ﴿٦﴾
9. Let-look [you ^s] how they ^z struck for you ^g the parables-examples, so they ^z strayed; so not they ^z can (find) a path.	أَنْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَلَ فَضَلُّوا فَلَا يَسْتَطِعُونَ سَبِيلًا ﴿٧﴾
10. <i>Tabaraka</i> ¹⁰ (/He/ mutually aggrandized and blessed massive good and worth) Who <i>en</i> (if) [He] willed [He] (would have) made for you ^g <i>khayran</i> (choicer/ superior/ worthier) than <i>tha'leka</i> (afar-that-it/ that) ^x gardens ^w run ^w from under it ^w the rivers and [He] makes for you ^g castles.	تَبَارَكَ الَّذِي إِنْ شَاءَ جَعَلَ لَكَ خَيْرًا مِنْ ذَلِكَ جَنَّتِ تَحْرِي مِنْ تَحْتِهَا الْأَنْهَرُ وَجَعَلَ لَكَ قُصُورًا ﴿٨﴾
11. Rather denied they ^z by The Hour ^w while We prepared for who ^p [he] denied by The Hour ^w a <i>Sa'era</i> ^w (intensely kindling Fire). ^w	بَلْ كَذَّبُوا بِالسَّاعَةِ وَأَعْتَدْنَا لِمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيرًا ﴿٩﴾
12. If/when it ^w saw them from afar place they ^z heard for it ^w <i>taghayyodhan</i> ¹¹ (intense exasperation) and sighing.	إِذَا رَأَتْهُمْ مِنْ مَكَانٍ بَعِيدٍ سَمِعُوا هَا تَغْيِطًا وَزَفِيرًا ﴿١٠﴾
13. And if (bad been) flung they ^z of it ^w a narrow place, <i>mugarraneena</i> (they ^z being iteratively bound ¹² in chains), they ^z called ¹³ far-there ¹⁴ <i>thoboran</i> ¹⁵ (utter-ravage).	وَإِذَا أَلْقَوْا مِنْهَا مَكَانًا ضَيِّقًا مُقْرَنِينَ دَعَوْا هُنَالِكَ ثُبُورًا ﴿١١﴾ لَا تَدْعُوا الْيَوْمَ ثُبُورًا وَاحِدًا وَادْعُوا ثُبُورًا كَثِيرًا ﴿١٢﴾
14. Let-not call you ^z today: <i>thoboran</i> (utter-ravage) one and let-call you ^z <i>thoboran</i> (utter-ravage) multitudinous.	قُلْ أَذْلِكَ خَيْرٌ أَمْ جَنَّةُ الْخَلْدِ الَّتِي وَعَدَ الْمُتَّقُونَ كَانَتْ لَهُمْ جَزَاءً وَمَصِيرًا ﴿١٣﴾
15. Let-say [you ^s]: is <i>tha'leka</i> (afar-that-it/ that) ^x <i>khayron</i> (choicer/ superior/ worthier) or the immortality Paradise ^w which ^u (had been) promised the <i>muttaqoona</i> (the reverential guarders against Allah's displeasure); it ^w [was] for them a requital and a destiny.	لَهُمْ فِيهَا مَا يَشَاءُونَ حَلِيلِينَ كَانَ عَلَى رَبِّكَ وَعِدَّا مَسْفُولاً ﴿١٤﴾ وَيَوْمَ يَحْشُرُهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ فَيَقُولُ أَنْتُمْ أَضَلُّلُمْ عِبَادِي هَنُولَاءُ أَمْ هُمْ ضَلَّوا ﴿١٥﴾ الْسَّبِيلَ ﴿١٦﴾
16. For them in it ^w whatever ¹⁶ they ^z will, immortals they ^z (are); (that) [was] on your ^t Lord a promise (by) request.	لَهُمْ فِيهَا مَا يَشَاءُونَ حَلِيلِينَ كَانَ عَلَى رَبِّكَ وَعِدَّا مَسْفُولاً ﴿١٤﴾ وَيَوْمَ يَحْشُرُهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ فَيَقُولُ أَنْتُمْ أَضَلُّلُمْ عِبَادِي هَنُولَاءُ أَمْ هُمْ ضَلَّوا ﴿١٥﴾ الْسَّبِيلَ ﴿١٦﴾
17. And day [He] throngs them and what they ^z worship of lesser than/without Allah, then says [He]: have you ^c misled My <i>eba'de</i> (worshippers/ submitters/ slaves) these or they strayed the path.	

⁸ The “ظالمون” = “the injustice-doers,” as “الظلم” = “injustice.” See footnote 148 below.

⁹ The word “مسحوراً” = “masboora” is singular, masculine, objective noun, meaning: *he who is bewitched*.

¹⁰ See the Lexicon attached to this Translation for this important word “تبارك.” In summary: *Tabaraka* (Allah is exclusively, firmly, iteratively and immensely elevated).

¹¹ The word “على وزن تَعَثُّلٌ” = “تَغْيِطًا” that is an intensifying state of exasperation, which is different than “الغَيْظ” = *exasperation*.

¹² The word “البصائر” and “التاج” see “مقرنين” for “مقرنين”

¹³ The word “دعا” in “دعا صاحبه” i.e. *called him*. See the *الهادي*.

¹⁴ In Arabic the demonstrative noun: “هذا” “هُنَاكَ” and “هُنَالِكَ” are used respectively for “here” (near), “there” (middle) and “far there (for the furthest).” For the “بعيد” = “far,” i.e. neither the *immediate* and nor the *middle* but the *far*. In English there are only *two* aspects of demonstrative nouns: *here* and *there*.

¹⁵ The word “ثبوراً” is infinitive noun, meaning intensity and implying multitudinousness and utterness. See *اعراب القرطبي* and *القرطبي*, *القرآن لـ محمود صافي*.

¹⁶ The particle “ما” = conditional noun/particle; or “اسم أو أداة شرط” = “ما” = connective noun meaning *that which*. See *اعراب الحلب* and *اعراب القرآن لـ محمود صافي*.

18. Said they^z: *subhana*¹⁷ (*hallowedly and marvelously we deem You^g transcending all defects and we solemnly stand in awe and utmost consecration of*) You; ^g not [was] befitting for us to *natta-khetha*¹⁸ ([we] take and make) of lesser than/without You^g of *aw'leyaa*¹⁹ (*guardians/ allies*); [and,] but *matta'ata* (You^g let relish the transitory worldly delights) them and their fathers until they^z forgot²⁰ (*ceased paying attention to*) the *Thekra* (*Qur'an/ Prayer/ Allah's mention*) and they^z [were] a people worthless.

فَالْوَاسْبَحَنَكَ مَا كَانَ يَنْبَغِي لَنَا أَنْ
نَتَخَذَ مِنْ دُونِكَ مِنْ أُولَيَاءِ وَلَكِنْ
مَتَعْتَهُمْ وَإِبَاءَهُمْ حَتَّىٰ نَسُوا
الذِّكْرَ وَكَانُوا قَوْمًا بُورًا

19. So *qad* (*already and affirmatively*) denied you^b by what you^z say; so neither can you^z avert nor succor; and whoever [he] wrongs²¹ of you^b We (*make*) him taste a big torment.

فَقَدْ كَذَّبُوكُمْ بِمَا تَقُولُونَ
فَمَا تَسْتَطِعُونَ صَرْفًا وَلَا
نَصْرًا وَمَنْ يَظْلِمْ مِنْكُمْ نُذْقِهُ
عَذَابًا كَبِيرًا

20. And not We sent before you^g of the *mursaleena* (*sent-messengers*) except verily they^z surely eat the *tta'aama*^x (*wheat/ edible/ food-grains*) and they^z walk in the markets; and We made some (*of*) you^b for some an essay;^w do *tassbera* (*hold on patiently*) you; ^z and your ^t Lord [was] *Basseeran* (*keenly: Seer/ Omniscent*).

وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسِلِينَ
إِلَّا إِنَّهُمْ لَيَأْكُلُونَ الْطَّعَامَ
وَيَمْشُونَ فِي الْأَسْوَاقِ وَجَعَلْنَا
بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَنْصَرُونَ
وَكَانَ رِبُّكَ بَصِيرًا

21. And said who^t not *yarjona*²² (*they^z fear/ hope*) *leqa'ana* (*meeting Us*): *lawla* (*why have not been*) descended on us the angels or we see our Lord; *laqad* (*verily, already and affirmatively*) *istakbaro*²³ (*they^z affirmed theirⁿ prideful haughtiness*) in their selves ^w and recalcitrated they^z a big recalcitrance.

* وَقَالَ الَّذِينَ لَا يَرْجُونَ
لِقَاءَنَا لَوْلَا أَنْزَلَ عَلَيْنَا الْمَلَائِكَةُ
أَوْ نَرَى رَبَّنَا لَقَدْ أَسْتَكَبْرُوا فِي
أَنفُسِهِمْ وَعَتُوْ عَتَوْ كَبِيرًا

22. Day see they^z the angels, no *bushra*^w (*pleasant-tiding*) ^{w24} then-day for the criminals; and they^z say: a *hejran* (*ban*) *mahjooran*²⁵ (*a banned ban*).

يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا بُشْرَىٰ
يَوْمَ يَمْنَذِلُ الْمُجْرِمِينَ وَيَقُولُونَ حَجْرًا
مَحْجُورًا

23. And *qa'denna* (*We came-forth*) to what worked they^z of a work^x then We made it^x a dust *manthora* (*that which is scattered*).

وَقَدْمَتَا إِلَىٰ مَا عَمَلُوا مِنْ عَمَلٍ
فَجَعَلْنَاهُ هَبَاءً مَّنْثُرًا

¹⁷ The word “*subhanaka*=“سبحانك” has no English equivalent. Wherever this word, or its grammatical inflections (such as “سبحان” or “سبحانه”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Him, deserving the utmost solemn consecration of His divine stupendous uniqueness. So, we can render “*subhanaka*=“سبحانك” concept by saying: hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Allah.

¹⁸ The word “*ata'ad*” from “*الاتخاذ*” “*افتخذ*” which is “*افتخذ*” for “*الاتخاذ*” “*افتعال*” as stated in *لسان العرب*; therefore, “*افتخذ*” is always taking and presuming some-thing about what was taken. Thus, it is not just the mere *taking*.

¹⁹ The word “أولياء” could also mean, among them: *protector, friend*.

²⁰ The word “*نسى*” has dual meanings: (1) “forgot” or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*. The second meaning especially applies where Allah says: “We forgot you,” (S 32:14), as Allah does not forget, but He chooses to *ceases paying attention to something*. See the *اللسان*.

²¹ See the Lexicon attached to this Translation for “*ظالم*=“*أظالم*” = “*injustice-doer*” and “*wronger*.”

²² The word “*ترجون*” from “*رجا*” meaning: *fear*. But such meaning for “*رجا*” is always, according to the linguist and scholar Al-Farra, associated with the *denial*, like: “*ما رجوتك أى ما خفتك*”, see the *اللسان*.

²³ See the Lexicon attached to this Translation for the effect of the letter س when added to a word..

²⁴ See the Lexicon attached to this Translation for *bashashara*/*youbashsharo*/*mubasheron*=“*بَشَّرَ*” *يُبَشِّرُ* *أَمْبَشَرُ*

²⁵ The word “*mahjoora*=“*محجورا*” is a masculine, singular, objective noun. It means a “*banned ban*.” That means: the criminals will be told: today it is a *banned ban* (rather firm and irrevocable ban) vis-à-vis you and the good tidings of any relief for you from your punishment.

24. The Paradise's ^w companions, then-day <i>khayron</i> (choicer/-superior/worthier) <i>mustagarran</i> ²⁶ (permanent-abode/ultimate realization) and <i>ahsa'no</i> ²⁷ (perfecter and beautifuler) <i>ma'qeela</i> ²⁸ (noon nap spot).	أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُسْتَقْرٌ وَأَحْسَنُ مَقِيلًا
25. And day <i>tasha'qqaqo</i> (iteratively rives) the Heaven ^w by the <i>ghama'me</i> ²⁹ (white-clouds), and the angels (had been descended) <i>tan'zeelan</i> ³⁰ (utter/ successive descending).	وَيَوْمَ تَشَقَّقُ السَّمَاءُ بِالْغَمَمِ وَتَنْزَلُ الْمَلَائِكَةُ تَنْزِيلًا
26. The proprietorship then-day ³¹ (<i>is</i>) the right for <i>Ar-Rahman</i> ; and [was] a day, on the unbelievers, <i>aseera</i> ³² (of dire difficulty).	الْمَلْكُ يَوْمَئِذٍ الْحُقُّ لِرَحْمَنِ وَكَانَ يَوْمًا عَلَى الْكُفَّارِ عَسِيرًا
27. And day (when) bites the <i>dba'lemo</i> ³³ (injustice-doer) on his both hands ^{w34} and says [he]: <i>yalaytanee</i> (O, my longing that) <i>ittakhathto</i> ³⁵ (took and made I) with the Messenger a path.	وَيَوْمَ يَعْضُدُ الظَّالِمَ عَلَى يَدَيْهِ يَقُولُ يَلِيَّتِي أَخْذَتُ مَعَ الرَّسُولِ سَبِيلًا
28. <i>Ya'waylata</i> (presumably for me a lengthy: stay in a valley in Hell/bane/woe); <i>yalayta</i> (O, for a longing that) I not <i>attakhethto</i> ³⁶ (I took and presumed) <i>folanan</i> (such and such he-person) <i>khaleela</i> ³⁷ (ultimate faithful friend).	يَوْلَقَ لَيْتَنِي لَمْ أَخْذَ فَلَانًا خَلِيلًا
29. <i>Laqad</i> (verily, already and affirmatively) [he] misled me <i>a'n</i> (off) the <i>Thekre</i> ^x (<i>Qur'an/Messenger</i>) ^x after <i>edb</i> (when/since) it ^x came (to) me; and the Satan [was] for the mankind a deserter/forsaker.	لَقَدْ أَضْلَلَ عَنِ الْذِكْرِ بَعْدَ إِذْ جَاءَنِي وَكَانَ الشَّيْطَنُ لِلْإِنْسَنِ حَذَّلًا
30. And said the Messenger: O, my Lord, verily my people <i>ittakhathto</i> ³⁸ (they ^x took and made) this, The <i>Qur'an</i> , <i>mahjoora</i> ³⁹ (that which is considered obsolete and thus abandoned it).	وَقَالَ الرَّسُولُ يَرَبَّ إِنْ قَوْمٍ أَخْذَوْا هَذَا الْقُرْءَانَ مَهْجُورًا
31. And like <i>tha'leka</i> (afar-that-it/ that) ^x We made for every a prophet a foe ⁴⁰ of the criminals; and sufficed by your ^t Lord <i>Ha'dian</i> (divine-guider) and <i>na'sseran</i> (iterative succorer).	وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًا مِنَ الْمُجْرِمِينَ وَكَفَى بِرَبِّكَ هَادِيًّا وَنَصِيرًا
32. And said who ^r unbelieved they ^z : <i>lawla</i> (why have not been)	وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نَزَّلَ عَلَيْهِ

²⁶ Clearly for the realization of any thing in this world requires time and place to happen in it semi-permanently.

²⁷ There is no English word for أَحْسَن = *absane*. Both words *perfecter* and *beautifuler* are in their adjective sense.

²⁸ The word "مقيل" means the place of noon napping spot.

²⁹ The word "الغمام" = "white clouds," unlike "السحاب" = "gliding clouds of a darker color and rain carrier. See *اللسان*.

³⁰ The word "تنزيل" has two possible connotations: (a) some *Qur'an* commentators say it meant for *surety* or the *intensity* of the descending. (b) Others say it is meant for *successiveness* of the descending.

³¹ There is no English equivalent for "يَوْمَئِذٍ" literally on then-day, not on that day, as that indicates further or less immediate, whereas "يَوْمَئِذٍ" indicate then or there and then.

³² The word "dire" is to qualify "difficult," as "difficult" means عَسِيرٌ "عَسِيرٌ" but عَسِيرٌ "عَسِيرٌ" is the intensive form of عَسِيرٌ.

³³ The word "ظالم" = "Faqih al-ظالم" = "the injustice-doer," as "ظالم" = "injustice." Also, in this Ayah, the word "ظالم" is to qualify the word "أهل" in "أهلها," which is singular or plural. So here the "village" is Makkah, thus, in honor for this particular "village" the "wrong" is not associated with it, like in almost all other villages mentioned in The *Qur'an*, but to its people. And here since the "أهلها" could be treated as plural or singular, the singular is used to perhaps indicate that every one of them was a wronger or the over whelming majority of them were so.

³⁴ The expression "bites on his both hands" is Arabic tongue, figurative speech for strong regret and contrition.

³⁵ See footnote 18 above regarding اخذ.

³⁶ Ibid.

³⁷ The word "خليل" is "ultimate-faithful-friend," i.e. friend without any خلل = defect. English as well as Arabic-English dictionaries almost all do not have an entry for خلل. They come closest to it in the opinion of the authors of such a few dictionaries by saying "intimate-friendship" or "friendship without defect." Clearly *intimate*, although gives the sense of "closeness and sincerity" it also carries with it the unacceptable open expression of "sexual relation," hence making such entry as *useless and invalid* in terms of خلل as stated in The *Qur'an*. That is why I chose to express خلل as "ultimate-faithful-friendship" and "khaleel" as "ultimate faithful friend."

³⁸ See footnote 18 above regarding اخذ.

³⁹ The word "mahjoora," is an objective, singular, masculine noun =: that which is considered obsolete and thus abandoned.

⁴⁰ The word "عدو," in Arabic is used for: (1) singular and (2) plural as well as (3) "multitudinous foe," see *اللسان* and *الهادي*.

*nuzzela (recurrently descended) on him The Qur'an^x a statement^w a once;^{w⁴¹} like *tha'leka* (afar-that-it/ that)^x to We firm by it^x your ^t *foaa'da* (heart/ mind); and *rattalnaho* (We sequentially intoned it^x) *tarteelan*⁴² (sequential absolute intonement).*

الْقُرْءَانُ جُمْلَةٌ وَاحِدَةٌ كَذَلِكَ
لَنْثَتْ بِمِهِ فُؤَادَكَ وَرَتَلَنَهُ
تَرْتِيلًا

33. And not *ya'atonaka* (they^z come to you^g) by a parable-/example except We came (to) you^g by the right and an *ahsa'no*⁴³ (perfecter and beautifuler) explanation.

وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَكَ
بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا

34. Who^r (are to be) thronged they^z on their faces to Hell^w those (are in) eviler place and *adhallo*⁴⁴ (more astray) a path.

الَّذِينَ حُشْرُونَ عَلَىٰ وُجُوهِهِمْ إِلَىٰ
جَهَنَّمَ أُولَئِكَ شَرٌّ مَكَانًا وَأَضَلُّ
سَبِيلًا

35. And *laqad* (verily, already and affirmatively) We gave *Mosa* (Moses) the book and We made with him his brother *Haroona* (Aaron) a *wazeera* (vizier/ minister/ assistant).

وَلَقَدْ أَتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَا
مَعَهُ أَخَاهُ هَرُونَ وَزِيرًا

36. So We said: let-go you both to the people who^r they^z denied by Our *Aya'te*^w (miracles/ signs/ proofs) then We destroyed them *ted'meran*⁴⁵ (utter-destruction).

فَقُلْنَا أَذْهَبَا إِلَى الْقَوْمِ الَّذِينَ
كَذَبُوا بِإِيمَانِنَا فَدَمَرْنَاهُمْ تَدْمِيرًا

37. And *Noohen's* (Noah's) people *lamma* (when/ whence) denied they^z the messengers;⁴⁶ We drowned them, and We made them for the mankind an *Aya'tan*^w (sign/ proof) and We prepared for the *dba'lemeena*⁴⁷ (injustice-doers) a torment painful.

وَقَوْمَ نُوحَ لَمَّا كَذَبُوا أَرْسَلَ
أَغْرَقْنَاهُمْ وَجَعَلْنَاهُمْ لِلنَّاسِ أَيَّةً
وَأَعْتَدْنَا لِلظَّالِمِينَ عَذَابًا
أَلِيمًا

38. And *Aadan* (people of *Aad*) and *Thamooda* (people of *Thamood*) and the *Ras'* (well) companions and generations between *tha'leka* (afar-that-it/ that)^x many.

وَعَادًا وَثَمُودًا وَأَصْحَابَ الرَّسْنِ
وَقَرُونًا بَيْنَ ذَلِكَ كَثِيرًا

39. And each, We struck for him the parables/-examples; and each *tabbarna* (We had smashed/ damaged) *tatbera*⁴⁸ (an utter-bane/ damage).

وَكُلًا ضَرَبْنَا لَهُ الْأَمْثَلَ
وَكُلًا تَبَرَّنَا تَبَيِّرًا

40. And *laqad* (verily, already and affirmatively) *ataw*^x (they^z arrived at and passed by)^x on the village^w which^u (had been) ill-rained^w the ill rain; have then not they^z been seeing it; ^w they^z were, not *yarjona*⁵⁰ (fearing/ hoping for) resurrection.

وَلَقَدْ أَتَوَا عَلَى الْقَرِيَّةِ الَّتِي أَمْطَرَتْ
مَطَرًا سَوْءًا أَفَلَمْ يَكُنُوا يَرَوْنَهَا
بِلَكَانُوا لَا يَرْجُونَ نُشُورًا

41. And if they^z saw you^g *en* (not) *yattakhethonaka*⁵¹ (they^z take and make you^g) except jestingly; is this whom^x Allah missioned⁵² a messenger.

وَإِذَا رَأَوكُمْ إِنْ يَتَخَذُونَكَ إِلَّا هُزُوا
أَهَذَا الَّذِي بَعَثَ اللَّهُ رَسُولًا

⁴¹ The word “جملة” = “statement” is a *feminine* gender in Arabic and “once^w” is a *qualifier* for the “statement.” Hence, [she-] is prefixed to convey such qualification.

⁴² The word “ترتيل” is *infinitive objective noun* hence it is prefixed by “absolute” for *intensity*.

⁴³ There is no English word for أَحْسَن = *absane*. Both words *perfecter* and *beautifuler* are in their *adjective* sense.

⁴⁴ The word “أَضَلُّ” = “*adhallo*” is a *superlative adjective* for “strayer” for which there is *no* English equivalent.

⁴⁵ The word “تَدْمِيرًا” is the *infinitive noun* of “دمّ” for intensity, i.e. *total destruction* or an *utter destruction*.

⁴⁶ The word “messengers” is used here in *generic* sense as Noah is the *first messenger*. That is to say whoever unbelieve *one messenger* it is as if he unbelieve *all messengers*. Because *all* Allah's messengers carry His message. See *القرطبي*. This is a *proof* of such a fact, i.e. whoever unbelieve *one messenger* as if he unbelieve *all other messengers*.

⁴⁷ The word “ظلمين” = “the injustice-doers,” as “الظلم” = “injustice.” See the *Lexicon* attached to this *Translation*.

⁴⁸ The word “تَبَيِّرًا” is an *infinitive noun*, giving *intensity* for being repetitive and utter.

⁴⁹ In Arabic there is a *distinction* between “مطر” = rained, and “أمطر” = ill-rained, as “مطر” in English, I chose ill-rained. *الراي* *الشر* see *الشر*

⁵⁰ The word “رجاون” from “رجا” meaning: *feared*. But such meaning for “رجا” is always, according to the linguist and scholar Al-Farra, associated with the *denial*, like: “*مارجوتَكَ أَيْ مَا خَفَقْتَ*” see *اللسان*.

⁵¹ See footnote 3 above regarding *اتخذ*.

⁵² The word “بعث” carries several meanings, among them: *sent, arouse, resurrected, missioned, and prompted*.

42. Surely *kada* ([*he*] neared to / verged / almost) surely (to) mislead us *a'n* (off) our *aa'lehata* (deities) *lawla* (had it not been for) that *ssaba'rna* (we held on patiently) on it; ^w and they^z will know when they^z see the torment who^p (is) *adhallo* (more astray) a path.

إِنْ كَادَ لَيُضِلُّنَا عَنْ إِلَهَتِنَا
لَوْلَا أَنْ صَرَبْنَا عَلَيْهَا وَسَوْفَ
يَعْلَمُونَ حِينَ يَرَوْنَ الْعَذَابَ
مَنْ أَضْلَلَ سَبِيلًا

43. Have you^h seen whom^p *ittakhatha*⁵³ ([*he*] took and presumed) his *elaha* (a deity) his *hawa* (tendentious liking); are you^s then (to) be on him a custodian.

أَرَأَيْتَ مَنْ أَخْذَ إِلَهَهُ هَوْلَهُ أَفَأَنْتَ
تَكُونُ عَلَيْهِ وَكِيلًا

44. Or do reckon [*you^s*] that most (of) them hear or reason; *en* (not) they except like the *an'aame*⁵⁴ (cattle/ sheep/ goats- / and camels)^w rather they (are) *adhallo* (more astray) a path.

أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ
أَوْ يَعْقُلُونَ إِنْ هُمْ إِلَّا كَلَّا نَعْمَلُ
بِلَّهُمْ أَضْلَلَ سَبِيلًا

45. Have not seen [*you^s*] to your^t Lord how [*He*] extended the shadow; ^x and had [*He*] willed surely (would have) made it^x [*He*] still; afterwards We made the sun^w on it^x a proof.⁵⁵

أَلَمْ تَرَ إِلَى رَيْلَكَ كَيْفَ مَدَ الظُّلْمَ
وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا ثُمَّ
جَعَلْنَا الشَّمْسَ عَلَيْهِ دَلِيلًا

46. Afterwards *qabadhna*⁵⁶ (We hand-held/ took) it^x to Us *gabdhan*⁵⁷ (hand-holding, taking) easy.

ثُمَّ قَبَضْنَاهُ إِلَيْنَا قَبْضًا يَسِيرًا

47. And He Who made for you^b the night a *lebasan* (a sweeping: cover/wear by its darkness) and the sleep a *sobatan* (repose/ease); and [*He*] made the *naha'ra* (between sunrise and sunset) a *noshoran* (revival/spread/resurrection).

وَهُوَ الَّذِي جَعَلَ لَكُمْ أَلَيْلَ
لِبَاسًا وَالنَّوْمَ سُبَاتًا وَجَعَلَ النَّهَارَ
ذُشُورًا

48. And He Who sent the winds^w a *bushra* (pleasant tiding) before His mercy's^w (*ghaytha*=delightful satiating-and-reviving rain) [both hands^w];⁵⁸ and We descended from the sky^w water^x *ttahooran*⁵⁹ (resolutely purged/purger).

وَهُوَ الَّذِي أَرْسَلَ الْرِّيحَ بُشْرًا
بَيْنَ يَدَيِ رَحْمَتِهِ وَأَنْزَلَنَا
مِنَ السَّمَاءِ مَاءً طَهُورًا

49. To quicken [*We*] by it^x a dead *balldatan*^w (region, settlement, *Makkah*)^w and *nus'qeyd*⁶⁰ (avail to drink) it^x [*We*] of what We created (of) *an'aa'man*^w (cattle/camel/sheep and goats)^w and peoples, many.

لَتَحْتَسِي بِهِ بَلَدَةً مَيْتَانًا وَنُسْقِيْهِ مِمَّا
خَلَقْنَا أَنْعَمًا وَأَنْسَى كَثِيرًا

50. And *laqad* (verily, already and affirmatively) We variegated it^x among them, to *yadhdhakkar* (repetitively-reminisce they^z); then *aba*⁶¹ (categorically refused) most (of) [the] mankind except *kofooran*⁶² (unbelief/ ingratitude).

وَلَقَدْ صَرَفْنَاهُ بَيْنَهُمْ لِيَذَكُرُوا فَأَلَيْ
أَكْثَرُ النَّاسِ إِلَّا كُفُورًا

51. And had We willed, surely (We would have) missioned⁶³ in every village^w *na'theran* (iterative warner).

وَلَوْ شِئْنَا لَبَعَثْنَا فِي كُلِّ قَرَيْةٍ
نَذِيرًا

⁵³ See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

⁵⁴ The word “*Al-an'am*” = “الأنعام” or “neam” means those animals that have cloven hoof (foot) and an udder, such as the camel, the cow, the sheep, the goat, etc. In Arabic: “عَلَى ذِي حِلْفٍ وَظِلْفٍ” = cattle, sheep, goats, and camels.

⁵⁵ That is “*proof*” = بِرْهَانٍ if it were not for the sun, the shadow would not be known.

⁵⁶ That is He took it to Him a taking.

⁵⁷ That is gradual in proportion to sun-light, less sun-light less shadow or more sun-light more shadow.

⁵⁸ This is a figure of speech combined with the Arabic tongue expression “between his or her both hands” means in front of. Additionally, some maintain that the “hands” are symbols of divine Might or Power.

⁵⁹ The word “*tehwar*” means that which is clean and pure in and of itself and it purges others.

⁶⁰ The word “*Asqinakam*” rooted in “*Asq*” and not “*Asq*” And “*Asq*” means availed (liquid) for drinking. See الراغب.

⁶¹ The word *aba* = أَبِي means categorically (absolutely, without exception) refused, i.e. not just simply refused.

⁶² The word “*kufur*” is masculine noun, denoting two meanings: (1) unbelief in religion; (2) ingratitude towards Allah's favors. Thus, this translation: “unbelief/ ingratitude.”

⁶³ The word “*Bu'th*” carries several meanings, among them: missioned, sent, arouse, resurrected, and prompted.

فَلَا تُطِعُ الْكَافِرِينَ وَجَاهَهُمْ
بِهِ جَهَادًا كَيْرًا

* وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنَ
هَذَا عَذْبٌ فَرَاتٌ وَهَذَا مَلَحٌ
أَجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا
وَحِجْرًا مَحْجُورًا

وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا
فَجَعَلَهُ نَسَبًا وَصَهْرًا وَكَانَ رَبُّكَ
قَدِيرًا

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا
يَنْفَعُهُمْ وَلَا يَضُرُّهُمْ وَكَانَ الْكَافِرُ
عَلَى رَبِّهِ ظَهِيرًا

وَمَا أَرْسَلْنَا إِلَّا مُبَشِّرًا وَنَذِيرًا

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ
إِلَّا مَنْ شَاءَ أَنْ يَتَّخِذَ إِلَى رَبِّهِ
سَبِيلًا

وَتَوَكَّلْ عَلَى الْحَقِيقِ الَّذِي لَا
يَمُوتُ وَسَبِّحْ نَحْمَدِهِ وَكَفَى
بِهِ بِدُنُوبِ عِبَادِهِ خَيْرًا

الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ
وَمَا بَيْنَهُمَا فِي سَيَّةٍ أَيَّامٌ ثُمَّ
أَسْتَوَى عَلَى الْعَرْشِ الْرَّحْمَنُ
فَسَأَلَ بِهِ خَيْرًا

52. So let-not [you^s] obey the unbelievers; and *jahid* (let-exert [you^s] your^t utmost mental, physical and possessional efforts fighting/ striving in Allah's cause against) them by it^{x64} a big *jeyhadan* (vigorous exertion of utmost mental, physical and possessional efforts).

53. And He Who merged the two seas; this (is) *adhbbon*⁶⁵ (palatably good), *foraton*⁶⁶ (strongly palatably good), and this (is) salty *ujajon*⁶⁷ (strongly salty-bitter-hot); and [He] made between them both *barzakhan*⁶⁸ (invisible-barrier) and a ban *mahjoora*⁶⁹ (a banned ban).

54. And He Who created of the water a human; then [He] made him a lineage (paternally) and a kinship (maternally/ by marriage); and [was] your Lord Omnipotent.

55. And they^z worship of lesser than/without Allah what neither benefits them and nor harms them; and [was] the unbeliever over his Lord *dhaheeran*⁷⁰ (openly and pertinaciously evil helper/ backer/ supporter).

56. And not We sent you^g except a *mubashsheran*⁷¹ (iterative teller of pleasant tiding) and *na'theran* (iterative warner).

57. Let-say [you^s]: not [I] ask you^z over it^x of remuneration except whom^p [he] willed to *yattakhetha*⁷² ([he] takes and makes) to his Lord a path.

58. And let-trust [you^s] on The *Hayya* (Living/ Alive), Who dies not; and *sabbeh*⁷³ (let-say [you^s]: *subhana Allah*) by His praise; and sufficed by Him by His *eba'de's* (worshippers/ submitters/ slaves)'s offenses Proficient.

59. Who [He] created the Heavens^w and the Earth^w and whatever between them both in six days; afterwards *istawa*⁷⁴ ([He] set Himself) on The *Arshe*⁷⁵ (Throne of Kingship), *Ar-Rahmano*, so let-ask [you^s] by Him a proficient.

⁶⁴ That is by The Qur'an.

⁶⁵ The word “عَذْبٌ” means *palatably good*. See **اللسان**

⁶⁶ The word “فَرَاتٌ” means *strongly palatably-good*. See **اللسان**

⁶⁷ The word “أَجَاجٌ” means *salty*, and *strongly salty-bitter-hot*. For definition of “أَجَاجٌ” see **الراغب و اللسان**

⁶⁸ The word “بَرْزَخٌ” is an “*invisible-barrier*.”

⁶⁹ The word “*mahjoora*” is a *masculine, singular, objective noun*. It means a “*banned ban*.” That means: the criminals will be told: today it is *banned a ban* (rather firm and irrevocable ban) vis-à-vis you and the good-tiding of any relief for you from your punishment.

⁷⁰ The word “*ظَهِيرًا*” is an intensive form for *singular, subjective, masculine noun* with at least *double meanings*, both being *openly and pertinaciously*: (1) *helper* or (2) *evil helper*.

⁷¹ The word “*mubashsheran*” is *masculine, singular, subjective noun*, meaning *proclaimer of good tiding*, with no English equivalent.

⁷² See footnote 3 above regarding *اتَّخَذَ*.

⁷³ The phrase “*subhana Allah*,” means: *singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around*.

⁷⁴ The word “*istawa*” has several meanings: (1) intended and set to fix or establish; (2) balanced from a state of imbalance; (3) became straight from crookedness; (4) matured and reached the age of discerning; (5) took a firm hold; (6) made or done (as in the case of food). It is of paramount importance to mention here that *in the case of Allah, the “how” did He “istawa” is not knowable*, because there is *nothing to compare Allah with to know the “how” of His action*.

⁷⁵ See the Lexicon attached to this Translation for more elaboration on this wondrous word.

60. And if (had been) said for them: let-kowtow you ^z for <i>Ar-Rahman</i> ; said they: ^z and what (is) <i>Ar-Rahman</i> ; do we kowtow for what command us [you ^s]; and [it ^x] ⁷⁶ augmented them an aversion.	وَإِذَا قِيلَ لَهُمْ أَسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ أَنْسِجُدُ لِمَا تَأْمُرُنَا وَزَادُهُمْ نُفُورًا ﴿١﴾
61. <i>Tabaraka</i> ⁷⁷ ([He] firmly bestows as accepts multitudinous goodness and worthiness) Who made [He] in the Heavens ^w zodiacs and [He] made in it ^w a lamp ^x and a moon ^x an illuminator.	تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا وَقَمَرًا مُنِيرًا ﴿٢﴾
62. And He Who made the night and the <i>naha'ra</i> (between sunrise and sunset) <i>khelfatan</i> (succession/ alternate) for whom ^p [he] wanted to <i>yadhdha-kkara</i> (repetitively-reminisce [he]) or [he] wanted <i>shokoran</i> ⁷⁸ (iterative/ utmost thanks).	وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خَلْفَةً لِمَنْ أَرَادَ أَنْ يَذْكُرَ أَوْ أَرَادَ شُكُورًا ﴿٣﴾
63. And <i>Ar-Rahman's</i> <i>eba'de</i> (worshippers/ submitters), who ^r walk they ^z on the land ^w gently and if the <i>jabiloona</i> ⁷⁹ (they who act ignorantly or incorrectly) addressed them, said they ^z : <i>salaman</i> (peace/ greeting).	وَعَبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هُوَنَا وَإِذَا حَاطَبُهُمْ الْجَهَلُونَ قَالُوا سَلَامًا ﴿٤﴾
64. And who ^r <i>youbayyetona</i> (they ^z nocturnally remain) for their Lord <i>sujjadan</i> (they who are kowtowing) and <i>geyaman</i> (they who are upstanding).	وَالَّذِينَ يَبْيَثُونَ لِرَبِّهِمْ سُجْدًا وَقَيْمًا ﴿٥﴾
65. And who ^r say they ^z : (O,) our Lord, let-avert <i>a'n</i> (off) us [You ^s] Hell's ^w torment; verily its ^w torment [was] a <i>ghara-man</i> ⁸⁰ (adherent to a lasting ruinous torment).	وَالَّذِينَ يَقُولُونَ رَبُّنَا أَصْرَفَ عَنَّا عَذَابَ جَهَنَّمَ إِنْ عَذَابَهَا كَانَ غَرَامًا ﴿٦﴾
66. Verily it ^w fouled a <i>mustagarran</i> (long-term abode/-ultimate realization) and a residence.	إِنَّهَا سَاءَتْ مُسْتَقْرَرًا وَمَقَامًا ﴿٧﴾
67. And who ^r if expended they ^z neither squander they ^z and nor they ^z stinted and [was] between <i>tha'leka</i> (afar-that-it/ that) ^x <i>qawaman</i> (balanced-middle).	وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتَرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا ﴿٨﴾
68. And who ^r not invoke they ^z with Allah another <i>elahan</i> (a deity), and not they ^z kill the self ^w which ^u Allah hallowed/forbade except by the right, and not adulterate they ^z and whoever [he] does <i>tha'leka</i> (afar-that-it/ that) ^x <i>yalqa</i> ([he] meets) <i>athama</i> ⁸¹ (sins/ punishments-/ valley-in-Hell).	وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَيْهَا ءَخْرَ وَلَا يَقْتُلُونَ أَنفُسَ الَّتِي حَرَمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَرْزُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَاماً ﴿٩﴾
69. (To be) doubled for him the torment, The <i>Qeyamatey's</i> ^w (Judgment's) Day, and immortalizes [he] in it ^x <i>muhanan</i> ⁸² (looked at sordidly and contemptibly).	يُضَعِّفُ لَهُ الْعَذَابُ يَوْمَ الْقِيَمَةِ وَخَلَدَ فِيهِ مُهَانًا ﴿١٠﴾
70. Except whom ^p [he] repented and [he] believed and [he] worked a righteous work, then those Allah substitutes their <i>sayyea'tey</i> ^w (demeritorious-deeds) ^w <i>hasanaten</i> (meritorious-	إِلَّا مَنْ تَابَ وَأَمَرَ وَعَمِلَ عَمَلًا صَلِحًا فَأُولَئِكَ يُبَدِّلُ

⁷⁶ The hidden pronoun [it] refers to the *say to them* you kowtow. Such say augmented them aversion.

⁷⁷ See the Lexicon attached to this Translation for this important word تَبَارَكَ “*Tabaraka*.” In summary: [He] firmly bestows as [He] accepts multitudinous goodness and worthiness..

⁷⁸ The word شُكُوراً “*shukura*” means multitudinousness of thanks, or doing the utmost of thanks.

⁷⁹ The word جَاهِلُونَ “*jahaloona*” is rooted in جَهَل “*jahel*” meaning: (1) was ignorant of, (2) believed in something contrary to reality, (3) did some-thing not correct. So the “*jabiloona*” are they who act ignorantly or incorrectly.

⁸⁰ The word *gharama* is an adherent to a lasting ruinous torment.

⁸¹ The word آثَاماً “*athama*” although could be plural for آثَمٌ = “sins,” so becomes “sins.” But in fact it means “punishment,” or “a valley in Hell,” see اللسان and القرطبي

⁸² The word *muhan* = مُهَانٌ is a singular, objective, masculine noun, meaning: he who is looked at sordidly and contemptibly.

الله سَيَّعَاتِهِمْ حَسَنَتِ وَكَانَ اللَّهُ رَحِيمًا

deeds); ^w and [was] Allah *Ghafora* (iterative Forgiver), ^v وَكَانَ اللَّهُ رَحِيمًا (multitudinous mercy Giver).

71. And who ^p[he] repented and [he] worked righteously then truly he repents to Allah a *mataban*⁸³ (assured repentance).

وَمَنْ تَابَ وَعَمِلَ صَلِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا

72. And who ^r not witness/testify they ^z (by) the mendacity, and if/when passed they ^z by the frivolity they ^z passed *Keraman*⁸⁴ (in high self-esteem and heedless to frivolity).

وَالَّذِينَ لَا يَشَهِّدُونَ الْزُورَ وَإِذَا مَرُوا بِاللَّغْوِ مَرُوا كِرَامًا

73. And who ^r if (*had been*) reminded they ^z by their Lord's *Aya'te*^w (messages) they ^z tumbled not on it ^w *somman* (deafly people) and *omyanan* (blind people).

وَالَّذِينَ إِذَا ذُكِرُوا بِغَایِتِ رَبِّهِمْ لَمْ يَخْرُوا عَلَيْهَا صُمًا وَعُمَيَّانًا

74. And who ^r say they: ^z (O,) our Lord, let-grant for us [*You^s*] of our spouses (wives) and our offsprings ^w *qurra-ta'ayonen*⁸⁵ (eyes'-cooling for bounteous satisfaction) ^w and let-[*You^s*] make us for the *muttaqeena* (who reverentially guard against Allah's displeasure) leader(s).⁸⁶

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرْةً أَعْيُنَ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

75. Those (are to be) requited they ^z the chamber ^w by what *ssabaro* (they ^z held on patiently) and (are made to) receive-meet they ^z in it ^w a greeting ^w and a peace.

أُولَئِكَ سَبَرُونَ الْغُرْفَةَ بِمَا صَبَرُوا وَلِقَوْنَ فِيهَا تَحِيَّةً وَسَلَّمًا

76. Immortals they ^z (are) in it ^w *hasonat* (ultimately perfected and beautified-shey)⁸⁷ *mustagarran* (long-term-abode) and a residence.

خَلِدِينَ فِيهَا حَسَنَتْ مُسْتَقْرًا وَمَقَامًا

77. Let-say [*you^s*]: not encumbers by you ^b my Lord *lawla* (*had it not been for*) your ⁿ invocation; so *qad* (*already and affirmatively*) denied you ^c so will (your ⁿ punishment) be adherent⁸⁸ (*obligatory on you* i.e. it is inescapable).

قُلْ مَا يَعْنُو بِكُمْ رَبِّ لَوَّا دُعَاؤُكُمْ فَقَدْ كَدَّبْتُمْ فَسَوْفَ يَكُونُ لِرَامًا

⁸³ The word "متابا" is the *infinitive* noun of "تاب," which means the *assured or sure doing of the action of the word*.

⁸⁴ The word "كراما" is *subjective, plural, masculine noun*. See the *Lexicon* attached to this *Translation* for this important word. This is an Arabic *tongue expression* meaning: passed by (in this case frivolous talk being carried out by some others) without paying attention to what was talked about.

⁸⁵ The statement: "قرة أعين" is *rather lofty and elegant Arabic tongue expression*, meanin the eyes' tears have "cooled" and *ceased to flow* and *became quiet and still*, bounteously rejoicing for what they saw. In other word: the one with such eyes became rather happy.

⁸⁶ The word "اما" is *infinitive* noun, so no plural for it. So in this case it means an example to be followed by others. See "القرطبي" and "عرب القرآن لمحمود صافي". However, there are *some linguists* who say *it might be a plural in and of itself*. على وزن فعل كـ صاحب.

⁸⁷ This suffix -she^y is: تـ الثانـيـث = the feminizing article designating word/phrase femininity.

⁸⁸ That is the *Battle of Badr*, when the *polytheists* who *unbelieved* the Prophet(SAWS) and were punished by the fight and their slaying on the Day of *Badr*. Thus, the *fight and the killing of them* were *inescapable*, so "adherent" to them. +